THE BI-MONTHLY

Newsletter of the Bisexual Center

Volume 3, Number 3 March/April 1979

ANTHROPOLOGICAL PERSPECTIVES ON BISEXUALITY by Sally R. Binford

Limiting one's sexual activity to one member of the opposite sex is, from a statistical point of view, markedly deviant behavior. Defining what is okay sexually varies greatly among different cultural systems, and the kinds of strictures that our own culture has put on sexual expression are much more limiting and severe than most.

If we look at sexuality in terms of biological inheritance, we can understand more fully the profoundly bisexual nature of the human species. We belong to the order of Primates--a group of mammals characterized by patterns of processing information, by feeding and locomotor habits. The higher Primates include the monkeys, the apes, and ourselves. All mammals display bisexual behavior, and the Primates are no exception. Monkeys and apes often engage in mutual masturbation, mounting, and other kinds of sex play with members of both sexes. When it comes to the business of reproduction, their behavior of course must be heterosexual -- but in play and socializing they exhibit a great deal of flexibility.

Our closest relatives among the Primates are the chimpanzees, and an examination of chimp sexuality reveals marked similarities to our own. Learning is very important in chimp sexual behavior, and males who do not see other males mounting or who do not engage in adolescent sex play have a difficult time mastering copulatory techniques. Chimpanzees -- both male and female -- also tend to be highly individualistic in their sexual response to partners; they exhibit clear preferences for certain individuals, and just any warm body will not do. All of this indicates that chimpanzee sexuality, like our own, is subject to a great deal of control by the cortical parts of the brain. If there is something in chimps and humans that can be called a "sexual instinct", it is modified and shaped by learning experiences to a much greater extent than in other animals.

Among members of our own species there is not only increased individual cortical control of sexual behavior, but there are shared understandings among groups of people about what is and is not sexually okay. Cultural systems -- from technologically simple bands of hunter-gatherers to industrial states -- share a tendency to categorize and judge behavior dealing with sex. The variety and form that such culturally defined rules take are truly staggering: thou shalt not speak certain words; thou shalt not show thy face; thou shalt cover thy breasts; thou shalt not copulate in front of others; thou shalt not copulate in certain positions; thou shalt not copulate before planting yams.

The rules that determine who shall or shall not be an acceptable sex partner are the most complicated cultural rules of all -- and fascinatingly, the ones that most people take for granted as "natural". The rules governing sexual preference and what defines incest are generally assumed by a culture's participants to be normal. In our own culture, marriage between first cousins is considered incestuous. In many groups, however, the preferred form of marriage for a male is with his father's sister's daughter. Matters of sexual preference and rules governing sexual behavior are always subject to cultural mediation.

In most non-western cultures it is assumed and accepted that people have the capacity to enjoy partners of both sexes, and generally there is some opportunity and social sanction for doing so. Although an-

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THIRD BI-CENTER SERVICE DIRECTORY

It's time once again to submit your copy for the ever-expanding Service Directory that has become a popular feature of our Bi-monthly mailing. As before, it is $10 for a regular listing and $5 for a non-profit organization. If you are interested, please send us the following information with your check: name, business or service you want advertised, your publishable address, phone number, etc. Your support means a great deal to us.

LIFE DRAWINGS

A collection of life drawings (nudes) by Jim Barnes is on display at the Bi Center through April. The drawings are for sale (they may be picked up after April 30), and the proceeds will go to the Bi Center.

RATE INCREASE

Effective March 1, 1979, our membership rates have increased to $12.00 for the regular rate, and $6.00 for the reduced rate (which is intended for people who definitely cannot afford the regular rate). The relatively small increase in rates is the first since the foundation of the Bi Center, and was required to meet the rising costs of printing the newsletter and paying the rent. As before, members who cannot afford the lower rate are invited to exchange their labor (by taking charge of a potluck, etc.) for a membership subscription. The Center is supported entirely by donations, and, if we don't help each other, no one will.

All materials submitted for publication become the property of the Bisexual Center and are subject to revision and/or editing at the discretion of the Newsletter Committee. Opinions expressed in such material are those of the originator(s), and do not necessarily reflect the policies of the Bisexual Center.

THE BISEXUAL CENTER

P.O. Box 26227
San Francisco, CA 94126
(415) 922-2300

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this issue

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$6 -	Full-time Student, Unemployed, Retired
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☐ Check this box if you want the newsletter by 1st class mail rather than bulk rate & please add $1.50 to your check for this service.

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thropologists have been severely remiss in reporting sexual behavior, relatively sound inferences can be drawn from other kinds of data. For example, among non-sedentary hunter-gatherers, residential groups tend to be small and closely-knit with very dense social contacts. Shelter is at most a one room affair, so children gain first-hand knowledge of sexual activity while they are quite young. Among groups like the Kung Bushmen of southern Africa, children move from a long, intense relationship with their mothers to a multi-aged play group of other children, in which sex play and learning are common activities. While it is expected that every woman will marry, and most girls are married by the age of 13 or 14, there are strong affectionate ties between young women, most of whom have experienced sex play with both boys and girls in their early years. Whether or not same sex activity is carried on into adult life is not reported by ethnographers, but given the intimacy of group life, the low birth rate, and the easy acceptance of sexuality, I would suspect that same sex encounters are not all that rare. Patterns among the Australian aborigines seem to be similar.

It is when we look at sex among sedentary village dwellers that the picture becomes more complex. Among those societies (such as the New Guinea Highlanders) where male prestige depends upon women's labor & where there is strong competition between groups of males, control over women's sexuality becomes a major issue. While many groups of New Guinea males practice ritual homosexuality with young boys, women are kept isolated in their husbands' villages & busy growing yams and caring for pigs and children. Male to male sexual behavior in these cases is believed to be a prerequisite for successful marriage, since anal intercourse by an older male is believed to give a boy his supply of semen. If he didn't indulge in sex with older men, he could never achieve sexual maturity. Male solidarity and group cohesiveness is reinforced by such homosexual behavior, but rigid male dominace over women makes any affectionate ties between women subversive in the extreme.

Among other village-dwellers whose adaptation is less harsh than in New Guinea & where female drudge labor is not the basis for male success, sexual expression tends to be a little more open and affectionate. On Truk, for example, sex play between children of both sexes is common, as well as fondling of children's genitals by adults. Play groups of kids become boys' or girls' groups at about 8 or 9 years of age, and a great deal of same sex experimentation goes on. While the Trukese disclaim sexual contact between adult males, females indulge in warm and affectionate behavior that includes mutual sexual examining.

The Trobrianders, too, grow up in an atmosphere that encourages childhood and adolescent experimentation and play. While male to male sexual activity is said to be wrong, it does exist. As in most other groups at this level of complexity there are also occasions of ritual license where the normal sexual taboos are lifted and virtually anything goes.

Polynesian peoples are probably the most sex-positive in the world, and data from Hawaii, Mangaia, and the Marquesas reveal behavior that can only be described as exuberant Girls are instructed in sexual matters by their grandmothers and by older girls-- and with a high degree of specificity. Everything from ways of maintaining sexual cleanliness to various copulatory motions are taught by women to women. Young males are generally introduced into sex by an older woman-- often an aunt. In Hawaii it is explicitly stated that sexual relations between members of the same sex are not only okay-- but that true bisexuals have a gift from the gods. For those whose preference is strictly homosexual, cross-dressing and assuming the social role of the other gender is fully acceptable behavior.

In most state systems there is some allowance for variation in sexual preference, and often where there is a priestly class there is institutionized homosexuality. Greece, Persia, India, and Rome all had ways of incorporating bisexuality into their social rules. It was with the advent of the industrial state and the factory as the primary locus of economic activity that strictly monogamus heterosexual behavior became the cultural norm. As in the New Guinea highlands, women's labor freed men for their competitive public life, and keeping women isolated in nuclear households was an effective way of insuring their productivity. Under such circumstances, sexual alliances between women must be prohibited. Male homosexuality might be the privlege of the ruling classes, but it became the duty of the industrial male to produce children for the work force, and exclusive heterosexuality became the norm.

Peasantry is a societal form that occurs on the fringes of state systems, and shares in some of the attributes. In peas-

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ANTHROPOLOGICAL PERSPECTIVES

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ant groups of southern Europe and Latin America the public life of men stands in marked contrast to the isolated, private world of women. Male display is based less on the competitive consumption that characterizes industrial cities and more on their ability to control their women and children. Strict rules governing sexuality are typical of such peasant societies, and female chastity and modesty are enforced. Any intimation of homosexuality between women indicates a serious breach of male control, while male homosexuality becomes a heavy threat to the postures of machismo.

With the advent of the post-industrial state in the last twenty years, our own culture has become more accepting of sexual behavior that was formerly the privilege of a few or that was considered deviant. The automation of a great deal of the work that had been done by human labor, the demands for worker mobility and the impact of such mobility on the family, the information explosion all have contributed toward making both homosexual and bisexual behavior more socially acceptable. With the world population reaching its absolute limits, it has become increasingly evident that strict rules that attempt to enforce heterosexuality and sex for reproductive purposes only are maladaptive. The degree to which we have witnessed redefinitions of sex roles and the impact of such changes on middle class America via the mass media can give us hope that our own cultural system is making some necessary adjustments to the realities of late Twentieth Century life.

A postscript: in the "Travel" Section of the S.F. Sunday Examiner and Chronicle, February 11, 1979, Robert F. Kay describes three types of discos in Papeete, on the Pacific island of Tahiti: the "seedy B-girl hangouts of the French sailors," the "posh straight discos" (of which he says only that "these are the places to be seen in, if you are a chic young Tahitian") and the "crazed gay discos," like the Piano Bar and the Bounty Club, which "attract a mixed crowd of tourists, locals, French sailors, gays, and straights."

He confirms the report that homosexuality and transvestism are generally accepted in French Polynesia, and says, "The nice thing about these clubs is that everyone is accepted, and you can have a lot of fun just dancing or watching the assorted types filter in or out."

(What's so "crazed" about that?)

--Jim Barnes

GAY/BI WORKSHOP SUCCESS.

The Community Mental Health Services in San Francisco, responding to a recommendation from the Gay Mental Health Task Force, recently contracted with the National Sex Forum to conduct eight two-day workshops on gay and bisexual lifestyles and counseling concerns, to be mandatory for some 400 C.M.H.S. counselors and administrators.

Our own Maggi Rubenstein acted as host/facilitator for all eight sessions and Margo Rila handled the media presentations. The following members and friends of the Bi Center either participated on th bisexual panel, facilitated small groups c did both for one or more of the sessions: Sally Binford, Steven Brown, Jackie Davids Marilyn King, Harriet Leve, David Lourea, Gloria Montez, Margo Rila, Jeremy Slate and Gerry White. We were very well represented, as you can see.

David Lourea and Maggi also represented the bisexual parent on a separate pane

The participants were a very diverse group in terms of agency job, professional specialty, educational level and contact o familiarity with gay or bi lifestyles. Many had never before been exposed to explicitly sexual media of any kind. Consequently, it was difficult to predict from one session to the next what peoples' reac tions would be. It was interesting to observe that it was often during the questio period following the bisexual presentation that the most resistence was overtly expressed either as a denial of the neccesit for a gay/bi workshop or as a protest of i being mandatory. It was evident that many people had trouble hearing what we had to say but were reluctant to express their ow discomfort and confront their own biases.

We also received a great amount of en couragement and support. It was especiall gratifying to feel the growing support of the gay members of the panels and workshop staff as the program progressed. Pat Norm and Marcia Sealy were the coordinators for C.M.H.S. and gathered together a fine grou of panelists and facilitators. They also successfully fended off efforts by the cit workers' union to halt the workshops and a continuing to struggle with the union over the issue of mandatory training programs i volving sexual issues.

A special acknowledgement goes to Phyllys Lyon, nationally known lesbian spokeswoman at the National Sex Forum, for her key role in setting up the workshops and for her continuous support for the bisexual community.

Readings

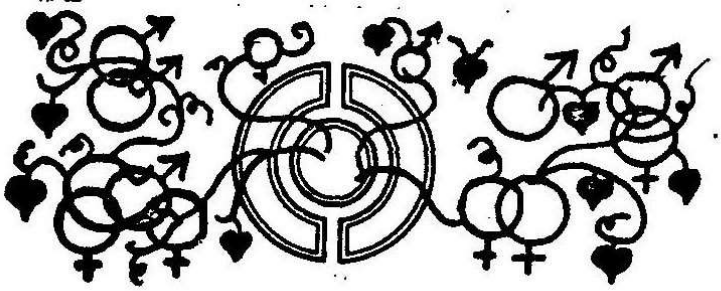
SIX OF ONE, by Rita Mae Brown. Harper and Row, 1978. $9.95.

I think that Rita Mae Brown has outdone herself. I never thought I would find a book that I could describe as even more funny, poignant, and heart-involving than Rubyfruit Jungle, but here it is. I was laughing hysterically one minute, engulfed in sobs seconds later, and wished it would never end.

Six of One is the story of tough and loving women, and their relationships with each other and with the men in their lives. It is especially the story of two sisters--Julia (Juts) and Louise (Wheezie) Hunsenmier--and their love-hate battles over a period of 70 years. The story is told via flashbacks, from the "present" of 1980, when Nickel, Julia's bisexual daughter, returns home to live and write, and stretches back over the years of Jut's and Wheezie's life together from 1909. We meet Cora, their mother, the solid rock of the family, and everyone's comfort in times of crisis; Cora's employer, Celeste Chalfont and her lover, Ramelle Bowman; and their friends, Fairy Thatcher and Fannie Jump Creighton. We live with them through wars and labor strikes, love and hate, passion and murder. Through it all, the women are survivors, and the threads of their interactions with each other and their feelings for each other form the fabric of the book.

I found it refreshing that the gay and bisexual themes in the book were treated so casually, like the everyday life that they are. I wish that we all had the supportive families and communities that Nickel, Celeste and Ramelle experience. I found it especially heartwarming that Brown's treatment of the issue of open relationship, while not backing away from exploring the fears and conflicting needs involved, focused on the feeling that "love multiplies. We're taught to think it divides. There's only so much to go around, like diamonds. It multiplies." That's how I felt reading this book. It's one to treasure.

--Reviewed by Marilyn King.



RESEARCH

QUESTIONNAIRE

Enclosed in this issue is a questionnaire exploring some aspects of sexual orientation.

Michael Shively, associate director of the Center for Homosexual Education, Evaluation and Research at S.F.State U., and Gerry White (both members of the Center) are using this questionnaire as part of a larger study project. As Fred Klein points out in The Bisexual Option, we have been sociologically invisible. There is almost *no data on bisexual's attitudes, values or* lifestyles. We are in a unique position to make a valuable contribution in this area.

If bisexuality as a viable lifestyle is going to receive the recognition it deserves from the scientific community and from the popular writers who draw their material from scientific sources, we need to be visible in terms which these people understand and respect - statistical terms.

How we fare in terms of increased social services and community support sensitive to our lifestyles and concerns may depend largely on our visibility in these terms. It will become less and less defensible to dismiss us as a fad or to maintain many of the other myths about us.

Survey studies of this type are frequently critisized because of the typically low percentage of responses with the possibility that those who didn't respond were essentially different from those who did in the characteristics being measured.

250 or more responses to this survey will help us avoid that criticism. Here is a chance for you to make a real contribution to the slowly growing pool of vital information.

When completed, this form can be folded in half, stapled and mailed with a 15¢ stamp (no return address is necessary; we want to preserve your anonymity). If you wish to include a letter of constructive criticism of either the content or the form of the questionnaire, we would value your opinion and you may help shape future research. Questionnaires must reach us by April 18 to be included in this research. The results will be printed in a future newsletter. Thank you very much for your participation. Gerry White

GRAPHICS BY JIM BARNES

THE SUMMER WIND by ED SAKIR

He awoke slowly. His feet were the first to enjoy the caress of the cool morning air. It traveled up and played with his arms. To capture its full caress he threw off the sheet and let his naked body witness the joys of the summer's morn. He lay there. Still. So still. Only her breathing competed with the silence. He turned to her. Soft and gentle she was. So pure to the sight. So lovely to caress. So lovely to bathe in one's eyesight. His eyes consumed her. The breeze too struggled to consume her. But it failed for the sheet was pulled tight to her body. No summer morn should go blind with this beauty, he thought. As he bared her to the breeze he found its coolness alien to the warmth he felt in his loins. He wanted her. He wanted her as he wanted her last night. He had wanted her but she had turned away from him. She had rejected his love. She had pulled the sheet up and covered all but her naked neck. But now the sheet lay drawn back. Her loveliness was bared. He traced imaginary lines over and around each contour of her beauty. Why is she so lovely, he wondered. His fingers traced a path up an arm buried beneath her mane. It became lost in the rich brown wonder. His fingers awakened a stir. He continued. This time a different mane. His fingers awakened another stir. And still another. And another.

Awaken my love, he whispered. Awaken and join me. Awaken and join me in refreshment. Awaken and join me and the summer wind.

Groups and Workshops

Our Tuesday night drop-in discussion group's emphasis is on getting to know one another in a casual rap rather than getting into "heavies" which can only be dealt with in on-going groups. If you are interested in knowing more about the Bi-Center and meeting other people, drop in on a Tuesday night at 7:30 pm.

CLOSED GROUP FOR BI WOMEN AND BI MEN

The Bi Center, in co-operation with the Pacific Center of Berkeley, wishes to for a closed "contract" group for bi women and bi men. The group would meet once a week on Tuesday evenings from 7:30 PM to 10:00 PM in an East Bay location for a period of six weeks, starting March 20, 1979. A gender balance would be required. The group would consist of a minimum of three women and three men and a maximum of six women and six men. All participants would agree to attend all sessions.

The purpose of this group is to allow bi women and bi men who have insecurities about dealing with the other sex to explore each others' psyches in a non-threatening but intimate environment with the goal of becoming more at ease in inter-sex relationships. Sessions will be relatively unstructured, to allow a free flow of interchange between the participants.

The group will be facilitated by Derek, who is currently working with the Bisexual Married Men's Group at the Pacific Center. Please contact Derek at 339-2345 (late evenings or weekends) for signup and further information.

SIGNUP FOR CLOSED RAP GROUPS

Some members have expressed an interest in joining an ongoing closed rap group. To sign up, call the Bi Center and leave your name and phone number, indicating your interest in a closed group. The existing closed group will post the time and place for new members to join on the Bi Center Bulletin Board. Some space will be available in late April.

ONGOING WOMEN'S GROUP

In the past several weeks, two women, Merry and Shelley, have been investing a great deal of energy in getting together several bi women for an ongoing group. More women are needed. If interested, call Merry at 626-6528 or Shelley at 548-6263 for more information.

INTIMACY WORKSHOP FOR MEN & WOMEN

A one-day workshop to explore ways of sharing intimately with others and to examine the risks and rewards involved in this process. We will examine the ways we set limits--and ways we can push beyond those limits--in our intimate communications on both emotional and sexual levels. The workshop includes both verbal and non-verbal sharing in dyads and small groups.

Led by David Lourea and Marilyn King.

COST: $15.00 for members of the Bi Center, $18.00 for non-members.

TIME: Sunday, March 18, 1979, from 10:00 AM to 6:00 PM.

PLACE: The Bi Center, 1757 Hayes, S.F.

PREREGISTRATION IS ESSENTIAL! To preregister, send a check for $5.00 to David Lourea, 1757 Hayes St., San Francisco, CA 94117. Deadline for preregistration is March 12. For more information, call David at 567-3871, or Marilyn at 431-5513.

INTRODUCTION TO THEOPHANY

John Stahl, a Bi Center member who has journeyed at length through the Mid-East and India, will present an introduction to a course he is teaching entitled "Theophany." Hermetic Alchemy, the Kabbalah, the I Ching, Tarot and Classical Astrology will be discussed. The presentation will be at the Bi Center on April 5, 1979, at 7:30 PM. A donation of $2.00 will be requested.

ROLLER-SKATING IN THE PARK

Since the Bi Center is only a block off the Panhandle of Golden Gate Park, it seemed natural to think of getting a group of people together to go roller-skating in the Park on a Sunday morning.

Lee Olivier and David Lourea are doing just that, on Sunday, March 25th. Plans are to meet at the Bi Center at 9:30 AM to share a light breakfast. Then, we'll leave about 10:00 to get our skates. After skating, we'll return to the Center about 1:00 PM for a potluck lunch--people who want to stay for the lunch should bring a contribution, such as fruit, cheese, bread, juice, quiche, etc.

In addition to having a good time, we hope to raise a little money for the Bi Center, so we're asking for a donation of $1.00 (members) or $2.00 (non-members).

If you have your own skates, bring them. We don't, so we'll be going to Skates on Haight, and renting ours for $1.50/hr (or $5.00/day).

If this first roller-skating event proves to be as much fun as we expect, we will have a second, scheduled for April 29.

Come join us!

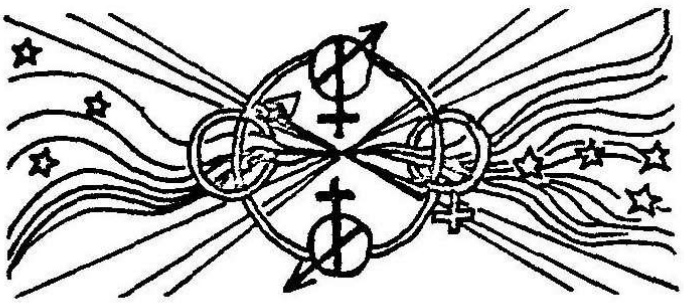
TANTRA

The Tantra is a plateau experience of the sexual joy. This workshop helps to learn to unblock, channel and metamorphose sexual energy into higher states of consciousness. To discover, support and enjoy the androgynous being in ourselves and in each other, we will share exercises, games and rituals derived from the Tantric tradition as well as new body-mind therapies. Paired attendance is required to balance the female/male energies.

COST: $15.00 for members of the Bi Center
$18.00 for non-members

Led by Duripor. Duripor is a founder and teacher of the Tantra Healing Experience and a member of the Androgyny Network. He has spent several years integrating a large variety of experiential and ancient bodymind practices into a holistic approach to his own growth process and sharing it with brothers and sisters.

TIME: Sunday, April 1, 1979, 10 a.m.-6 p.m.
PLACE: The Bi Center, 1757 Hayes, S.F.
PREREGISTRATION IS ESSENTIAL. To preregister, send a check for $5.00 to Duripor at the Bi Center, 1757 Hayes, S.F., 94117 by March 24. For more information, call Duripor at 548-5014.



POTLUCKS

There will be a potluck dinner at the Bi Center on Saturday, March 24, from 7:30 to 11 p.m. On Saturday, April 21, there will be a potluck and party, 8-11 p.m. at the Center. Please bring food and drink to share. A donation of $2.00 for members and $3.00 for nonmembers will be requested.

The Pacific Center, a gay community center in Berkeley located at 2329 San Pablo Avenue, holds a married bi/gay men's drop-in group (for those in heterosexual marriages) every Wednesday at 7:30 pm and a bi women's drop-in group every Thursday at 7:30 pm. Please call 841-6224 (or toll-free from some parts of S.F. 444-5555) for further details.

AN INTRODUCTION TO CONFRONTING THE LAST TABOO

This is a one day workshop designed to take a look at our attitudes, myths and stereotypes around Sadomasochism, to explore the range of behavior the term encompasses and look at the processes of seting limits, creating "scenes" and using "toys" and accessories safely and sensually. For people who are into Sadomasochism, the initials S.M. are often seen as standing for sensuality and mutuality and for one of the most profound ways of communicating erotically with a partner.

Cost: $15 for Bi Center members
$18 for non-members
Time: Sunday, April 8, 1979
10 AM - 6 PM
Place: Bi-Center 1757 Hayes St. S.F.

Preregistration is essential. To preregister, send a check or money order for $5 to David Lourea c/o the Bi Center

Facilitators: Steven Brown, David Lourea, Margo Rila and Cynthia Slater

HOW TO SURVIVE THE LOSS OF A LOVER...

There is no magic formula. We do not have the perfect recipe. This day will be a time for exploring the process, sharing the struggle, and examining some productive ways of picking up the pieces after the loss of someone close.

Led by Marilyn King. Marilyn has a PhD in Social Psychology and has had extensive experience leading groups in sexuality, assertiveness, conflict management, power, communication, life planning, and other related topics.

COST: $15.00 for members of the Bi Center,
$18.00 for non-members.
TIME: Saturday, April 14, 1979,
from 9:30 AM to 5:00 PM.
PLACE: The Bi Center, 1757 Hayes, S.F.
PREREGISTRATION IS ESSENTIAL! To preregister, send a check for $5.00 to Marilyn King, 625 Ashbury St. #12, San Francisco, CA 94117. Deadline for preregistration is April 7. For more information, call Marilyn at 431-5513.

San Francisco Sex Information switchboard will be offering its spring training program beginning the weekend of March 31-April 1. Other sessions are April 4,11,18, 28,29 and May 2&9. Cost is $90 plus a 6 month commitment of 3 hours per week on the phones.

For further information call: (415) 665-7300 weekdays 3-9 pm.

Community Bulletin Board

OFFICE HOURS

The office hours at the Bisexual Center are 4 to 7 pm on Tuesdays and Thursdays. Drop by 1757 Hayes St. (near Masonic) in San Francisco or call 922-2300.

FUNDRAISING

The Bi Center is in need of an inspired and energetic Fundraising Chairperson. We know you're out there, and hope you call us soon at 922-2300. We need good ideas and follow-through for keeping the Bi Center financially afloat.

SUNDAY BICYCLING

Meet at the Bi Center on April 15, at 10:00 AM, and we will car-pool to a site in the Mill Valley or Tiburon area. You may bring your own bicycle, or rent one at the start of our trip. Bring a picnic lunch to share. In case of rain, we will retire to the indoor place of our choice for refreshments. For further details, call Larry at 771-7338.

AN EVENING OF GAMES

Bring your favorites to share--Scrabble, Backgammon, cards, Monopoly, whatever--and we'll have some games here too. Monday, April 30, 1979, from 7:30 to 10:30 PM. Bring drinks and munchies to share. Call Marilyn at 431-5513 for more information.

TENNIS, ANYONE?

I would like to get a group of tennis players together now for play beginning this spring. Anyone interested in playing tennis on a regular basis can call Ed Sakir c/o the Bi-Center or at 285-1656. Let's find out who among us is a beginning, intermediate, or advanced player; when you can play; if you need instruction; if you are willing to instruct; and where you would like to play. I'll put all of us in touch with each other with a mailing list/newsletter.

HIKE IN MARIN EARTHQUAKE FAULT AREA

Meet at the Bi Center on March 10, at 10:00 AM, for a car pool to Marin. We will hike approximately two miles in a rural area with exciting evidence of past earthquakes. Bring a picnic lunch. If raining, this event will be cancelled. For further information, call Larry at 771-7338.

NEWSLETTER COMMITTEE MEETINGS

PLANNING: Wednesday, March 28, 7:30 PM.
LAYOUT: Sunday, April 15, 11 AM to 4 PM.
PASTE-UP: Sunday, April 22, 11 AM to 4 PM.
MAILING: Thursday, April 26, 4 PM to 7 PM.

PRE-ST-PATRICK'S-DAY PARTY

Roll out the green beer and let's get started early! A festive party will be held at the Bi Center on March 16, from 9:00 PM to 12:00 PM. Leprechauns and leprechettes, wear your greens and bring your shamrocks! Donation: members, $3.00; non-members, $4.00.

(Webster's definition of "leprechaun:" "a fairy who can reveal hidden treasure.")

POETRY NIGHT

We will have an open poetry reading at the Bi Center on Thursday, March 22, from 7:30 PM to 10:00 PM. Bring poems that you like, on any subject--your own poems or someone else's. We'll provide some wine--bring food and drink to share, if you wish. We'll ask for a $1.00 donation.

MEN'S PARTIES

There will be two men's parties at th Bi Center: one on Saturday, March 31, and the other on Saturday, April 28, both from 9-12 p.m. Please bring snacks and liquids to share. A donation of $1.50 for members and $2.50 for nonmembers will be requested

WOMEN'S EVENING

Rather than our usual "Women's Party, for April we're offering instead a Women's Evening, to include more of a choice of structures. The women who come can define what they want the evening to be--a rap, a dance, a card game, a visit to a local coffeehouse, etc., etc. Come and bring a friend! Friday, April 27, 1979, 8-11 p.m. Donation $1.50 members, $2.50 nonmembers. Bring snacks and liquids to share.

NEW ACTIVITIES

A small suggestion envelope is staple on the Bi Center Bulletin Board for new activity ideas. Drop in a note!

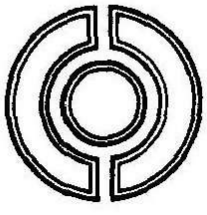
BI-MONTHLY CALENDAR 1979

MARCH

S	M	T	W	T	F	S
		OPEN DROP-IN RAP GROUP SEE P. 8		1	2	3
4	5	6	7	8	9	10 HIKE IN MARIN P. 10
11	12 BOARD MEETING	13	14	15	☘ 16 ST. PAT'S DAY PARTY P. 10	17
♂♀ 18 "INTIMACY" WORKSHOP P. 8	19	20	21	22 POETRY NIGHT P. 10	23	24 POT LUCK P. 9
25 ROLLER SKATING P. 8	26	27	28 NEWSLETTER PLANNING P. 10	29	30	♂ 31 MEN'S PARTY P. 10

APRIL

"TANTRA" 1 WORKSHOP P. 9	2	OPEN 3 DROP-IN RAP GROUP SEE P. 8	4	5 INTRO. TO THEOSOPHY P. 8	6	7
"LAST TABOO" 8 WORKSHOP P. 9	9 BOARD MEETING	10	11	12	13	14 "LOSS OF LOVER" WORKSHOP P. 9
15 BICYCLE TO MARIN P. 10	16	17	18	19	20	21 PARTY POT-LUCK P. 9
22 NEWSLETTER PASTE-UP P. 10	23	24	25	26 NEWSLETTER MAILING P. 10	♀ 27 WOMEN'S NIGHT P. 10	♂ 28 MEN'S PARTY P. 10
29 ROLLER SKATING P. 8	"GAMES" 30 NIGHT P. 10					



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